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ABSTRACT

The Alaska Educational Program for Intercultural Communication (AEPIC) brought together teachers to share their practical methods of incorporating community-oriented, multicultural components into their daily teaching schedule. Designed as regional in nature to allow for a sharper focus on the area's Athabascan culture, the workshop was attended by 15 teachers from Independent school districts, Bureau of Indian Affairs schools, and Alaska State Operated Schools. These teachers represented both elementary and secondary levels, various discipline areas (science, social studies, language arts), and new and seasoned teachers who were actually doing multicultural and community-oriented things as part of their regular, everyday curriculum. This report presents: (1) 12 papers presented by the participants; (2) ideas and strategies brought out in conversation and summarized for easier reading; and (3) a listing of materials such as teacher and student references, Canadian materials, films, kits, newspapers, records, video tapes, funding sources, and Cross-Cultural Educational Development Program (X-CED) materials. Among the papers are: "Writing Social Studies Curricula on Native Cultures"; "Alaska Natives Course of Study"; "Comparative Athapascan Culture"; "Science in Rural Schools"; "Summer Camp"; and "Culturally Relevant Learning Situations for Athabascan Children". (NQ)

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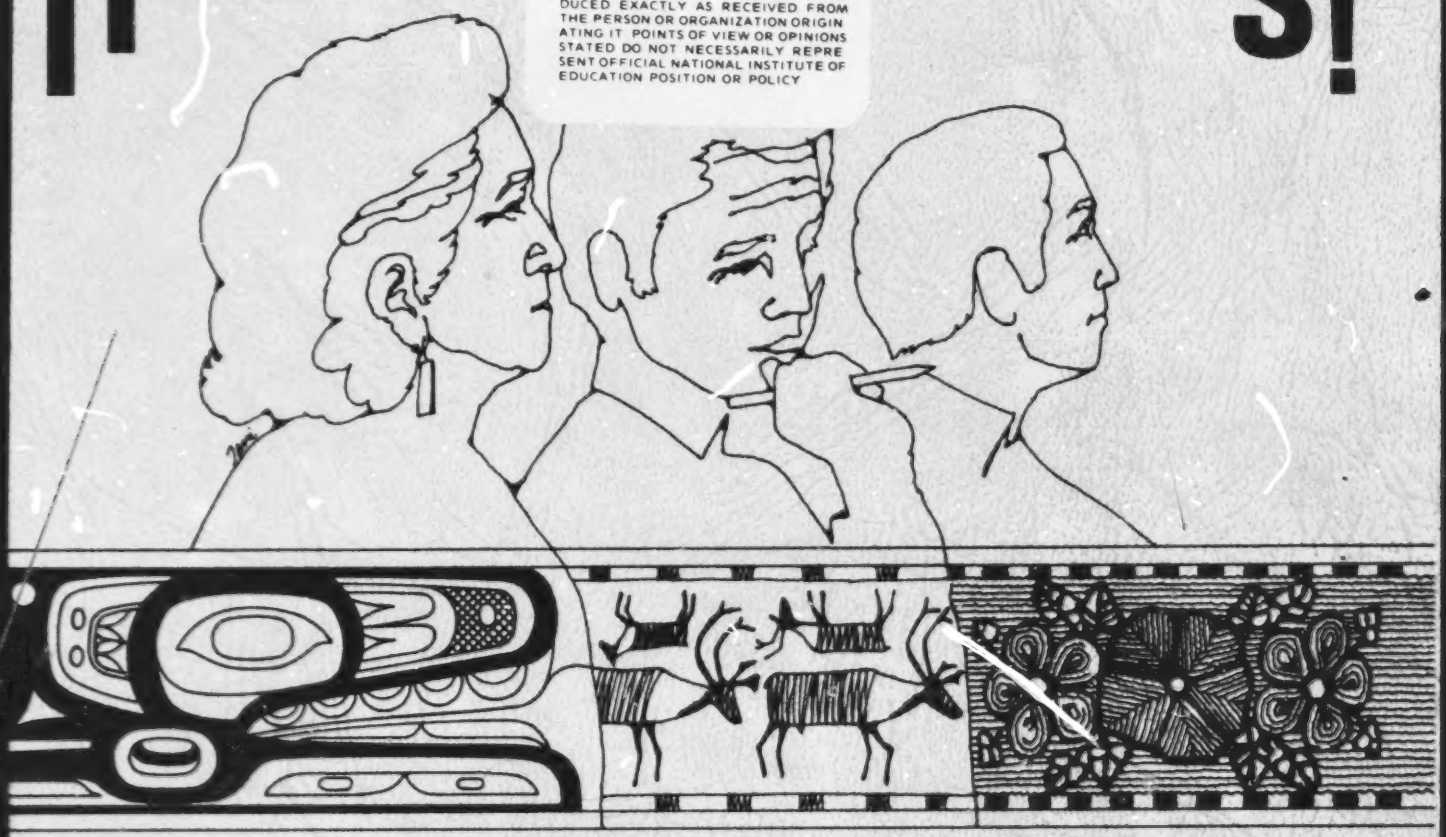

## A Resource List of Teaching Ideas and Materials on Athabascan Culture

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University of Alaska
June 1975

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# IT WORKS FOR US

A Resource List of Teaching Ideas
and Materials on Athabascan Culture

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Center for Northern Educational Research
University of Alaska, Fairbanks
May 1975

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## AN OVERVIEW

The Alaska Educational Program for Intercultural Communication (AEPIC) of the University of Alaska/Fairbanks; Center for Northern Educational Research (CNER) was awarded a contract for Fiscal Year (FY) 1975 under Title IV of the Civil Rights Act (CRA) to act as a General Assistance Center (GAC) in aiding Alaska's schools overcome the problems associated with school desegregation. One of the components of the GAC contract AEPIC is addressing relates to concerns in promoting more multicultural curriculum approaches in the everyday classroom settings.

A workshop was held in an attempt to identify successful multicultural and community oriented ideas currently used by selected Interior teachers, to identify and review materials about Athabascan culture for potential classroom use and to disseminate this information to other teachers within the state.

AEPIC recognized the limitations of attempting to provide a single culturally relevant curriculum for communities with vastly different linguistic, environmental, social differences and school situations which ranged from one-teacher units to those with several hundred teachers. The resultant idea was to develop a resource guide of ideas, teacher strategies and materials listings which could be tapped by the classroom teacher to help incorporate community oriented, multi-cultural components into the daily teaching schedule.

This workshop was designed to be regional in nature thereby allowing for a sharper focus on the Athabascan culture in the area. Subsequent guides could be developed for other regions of the state with cummulative guides serving as a state-wide resource book.

The Athabascan workshop held March 12-15, 1975, in Fairbanks provided the first of the curriculum workshop efforts.

The participants totalled 15 in number because of the optimal workability of that size a group. The individual teachers were identified through contacts with educational administrators and educational program personnel affiliated with the central staff. Once names were suggested the following concerns were reflected in the final selection:

Representation from:
1. Independent school districts,
2. Bureau of Indian Affairs schools, and
3. Alaska State Operated Schools

Mixture of:
1. elementary and secondary levels
2. discipline areas (i.e., Science, social studies,)
3. new teachers and seasoned teachers

The most important concern was that these teachers were actually doing multi-cultural and community-oriented things in their classes as part of the regular, everyday curriculum.

Letters were sent to the prospective participants stating the purpose of the workshop to be a written product for wider dissemination which would contain the following components:

a. A pre-prepared paper or presentation indicating what it was they were doing in their classes to accomplish greater understanding of their community and the Athabascan culture, and
b. their view of print and non-print materials AEPIC had been able to locate for evaluation and future use.

To add enticement for their participation, AEPIC arranged for tours of University departments which could provide support services for those teachers once they returned to their schools. The tours included University Archives, Museum, Library and the TV-Satellite center. The Department of Anthropology was sponsoring a state-wide Anthropology conference and workshop participants were present for several programs of that conference. In addition, the Tanana Chiefs Survival School made a special presentation of their videotapes and circulated several of the booklets they have produced.

Kay Hinckley
Ron Inouye
Alaska Educational Program for
Intercultural Communication

Participants at the AEPIC sponsored Athabascan curriculum development workshop share ideas with one another and look over teaching materials for possible use in Interior schools.

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# I. PAPERS

The following papers were presented by participants in an Athabascan Cultural Workshop. The workshop brought together teachers and teacher's aides to share their practical methods of incorporating concepts related to the unique community in which they live into their daily school curriculum. Some of the papers have been condensed or edited for easier reading and some oral presentations were written down to give the reader an idea of what is being done in (and out) of the classroom.

## The Wolverine

by Poldine Carlo
Fairbanks Native Association

I can always remember - years ago when my Grandmother would bring home a wolverine. She would always bring out a new blanket to put on the floor and put the wolverine in a sitting position on the new blanket. A trade bead necklace was put around it and all the people in the village would come in the house with a dish of food and put it all around the wolverine. They would put a table cloth in front of it. To the Native people, it is the chief - the wolverine. No women are supposed to eat that food, just the men. You know, after all the women bring in the food, then the men gather and eat and then start telling different stories. They'll probably sit around for two or three hours just telling different things - you know just having a talk. When someone is coming into the village with a wolverine, they hollar "Doyon ghahoƚ. Doyon ghahoƚ." In Indian that means, "The chief is coming. The chief is coming," so then someone hears that in the village, and starts running to all the different houses and saying, "The chief is coming, we have to all bring food." That was a big thing years ago, that I remember so well. In fact there are so many things that happened since the time I started remembering. Changes were taking place at that particular time that I remember seeing. Then there was no more of those traditions. It stands out in my memory and I'm glad that I did see a part of our Indian culture that was never again to be.

CULTURALLY RELEVANT LEARNING SITUATIONS
FOR ATHABASCAN CHILDREN

By Thomas E. Wagner
Principal Teacher, Hughes School

I would like to preface this paper by noting that I have only been in Alaska since 1970. I spent two years as an intern of the Alaska Rural Teacher Training Corps in Nulato, two years as a teacher in Minto, and am now Principal Teacher in Hughes. My observations are based primarily on experience in these three villages, but I suspect that at least some are valid in other villages as well.

## Attitudes Toward Children

First, I would like to explore the Athabascan attitudes toward children. Typically there are large families with 6-12 children. The younger ones are constantly picked up, packed around, and taken care of not only by the mothers and fathers, but also by brothers and sisters. The oldest children carry heavy responsibilities, are loved and are trusted to assume more responsibilities as they mature. The younger ones also are expected to assume more responsibility for even younger ones as they grow older. Often, home life is not structured so much by parental dictate as by each person "doing his own thing" unless told by an older sibling or parent not to do so.

Children are given decisions to make at an early age. I have heard 7 year olds asked, "Do you want to go to Allakaket with us, or stay with Grandma?" or "Do you want to eat now?" When children are given decisions to make, their decisions are honored. In short, it is a "permissive" framework.

Eighth graders who are graduating are the ones who choose which high school they will attend. Even young adults are welcome to live in their parent's house. There is little pressure towards independence until the child feels ready for it.

The children usually want to learn what the older children know, and the older children who may have more formal education than their parents, usually want to know what their parents know.

Another feature of the society is that prohibitions are usually explained. "Don't go down the bank - you might fall in the water." If a child is going out, "Put on your coat - you might catch cold."

The primary cultural features guiding a child's learning within the Athabascan culture then are: closeness of family; increased responsibility self-assumed as a child matures; permissiveness for the most part, but when necessary prohibitions or dictums are given, they are logically explained.

## Alien Factors in Schools

In order to properly evaluate what it is that would be a culturally

relevant educational program in a school, we must first examine certain aspects of Western-type formal schooling. These are clearly foreign to Athabascan people, and the effects of these alien factors can be either eliminated or at least handled in a culturally relevant way. I will consider the following aspects of school which tend to introduce discontinuities in the children's world-view and which interfere with culturally relevant education: 1) compulsory attendance, 2) compulsory course of study, 3) compulsory scheduling, 4) institutional mistrust of children, and 5) bureaucratic manipulation and evaluation of the children.

A. Compulsory attendance, in my opinion, is the most culturally irrelevant thing about schools in Athabascan villages. To insist that all children be at school, during moose season, potlatches, beaver season, duck and goose season, sunny days, breakup time, etc. is not only the height of ethnocentric thinking about what is important by the western makers of this rule, but it is also disastrous from a curriculum development and a motivational standpoint. Curriculum development would be greatly assisted by an elective system of schooling where what was desired and needed by the children could be seen by which activities they attended. Effective teachers and teaching techniques would make themselves apparent in this manner. Without compulsion, motivation would be greatly assisted. There are, at the moment I write this, several Athabascan Indians from the Interior on the Iditarod Trail who learned their love for dogs and expertise at selecting them, caring for them, and handling them, on their own, and in their own way, with assistance from others. I feel, however, that if children were compelled to study dog mushing for 45 minute sessions each day for eight years all in one classroom and were constantly graded and rated on their ability to answer questions about dog mushing, very few of them would have any expertise in the matter, and almost none of them would want to mush dogs for fun as adults. The element of compulsion destroys motivation. When you tell somebody, "You must do this," you are also conveying the hidden message, "You don't want to do this because it isn't much fun or isn't rewarding in and of itself, but you must and I have the power to force you to do so." Let teachers and administrators be paid by the attendance figures for their programs in a non-compulsory system, and there will be many culturally relevant, exciting developments in techniques and curriculum. Also, the child who decided to learn trapping or woodworking, or something else not offered in the school program, would no longer be stigmatized and prevented from doing so because of the compulsory school law.

B. Compulsory course of study. Aside from the notions above that compulsion undermines motivation and that it is pretty ridiculous to say that all children must learn the same things, a compulsory course of study is culturally irrelevant to Athabascans as well. Parents in the villages rarely tell children exactly when to do something or to learn something. They indicate what is the child's responsibility to do, or what they are willing to teach them. One child may want to learn to weld, another may want to race dogs, while another may want to learn to build a sled. Forcing all kids to study a certain thing at a certain time just isn't in tune with Athabascan's trust in their children to look out for themselves and to build their own life of diverse experiences.

C. Compulsory scheduling. This, too, is a cultural discontinuity. Advice, not compulsion, is used by Athabascans to help their children schedule their activities.



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D. Institutional mistrust of children. Things like making kids ask to use the bathroom, keeping supplies locked up, forbidding Indian language in the classroom, and forcing kids to submit to constant control and supervision are indications of institutional mistrust of children. This is not in line with the Athabascan trait of trusting kids. I have seen a grade school teacher who refused to let the students keep sharp scissors at their desks because they might hurt themselves. Several students in the class would be cutting wood with axes and chain saws after school. This is foolish and demeaning to students.

E. Bureaucratic manipulation and evaluation of children. This is perhaps the most insidious of the cultural discontinuities I have mentioned. Kids are manipulated to behave in certain ways by a bureaucratic system of rewards and punishments. Slow readers are told, "You're no good." Title I programs exist to raise Iowa Scores, not to help children realize their own worth. Children are flunked because they don't sit still.

There are a lot of things connected with this problem, which would take a long time for me to analyze, but the main thrust is this: that schools act more as a labeling and sorting service for colleges, employers, and government agencies, by way of record handling procedures, than as educational agents for children. Things like "retarded", "can't learn to read by any method," "comes from poor home environment", "needs to respect authority", "emotionally immature", "emotionally retarded", or "emotionally unstable", are often put on a child's permanent record by a teacher who has failed to establish rapport with a child. This record is then available to all sorts of agencies for the rest of the child's life, but is rarely shown to the child or his parents. This represents not only a way for permanent sanction, which is never used in Athabascan culture, but is also a prejudicial influence on the child's future teachers, so it is a self-perpetuating abuse. In many cases, it is an invasion of privacy. In half a year as a Principal Teacher for ASOSS I have been asked to fill out literally thousands of papers dealing with purchases, budgets, timesheets, fuel, supplies, orders, programs, and facilities, but have never been asked to explain the educational program at my school and how it is supposed to help the kids. It alsmost seems to me that schools are big business enterprises that only let kids come to justify the tremendous monies being spent on materials, coordinators, directors, and superintendents of this and that.

Recommendations for Postive Learning Experiences

Obviously, the first requisite of building a culturally relevant educational program is to, as much as possible, eliminate or reduce the deleterious effects of the culturally alien factors discussed above. For, without basic philosophical changes in the theory of education in Alaskan villages the introduction of better materials and different curricula would only serve to lubricate and overhaul a vehicle going in the wrong direction. Once it is established that the schools are for the children to learn what it is that they want and need to learn, and that teachers primary duty is to teach kids, not evaluate them. Positive programs can then be built, looking at personnel methods, then at curriculum, then at materials.

One point that deserves a bit of discussion at this time is the factor of community involvement in the planning and decision making processes. For too many years, Indian parents were told that they didn't know how to run schools, principals did. Parents didn't know what should be taught or how

to teach it, teachers did. A principal or a teacher, then, runs the risk of appearing incompetent if he asks the school board or the parents to decide these things or to at least help in deciding these things. In the eyes of the community members who were brought up with this type of thinking, the teacher is the one who is supposed to know these things. The predicament is somewhat akin to a representative of an educational institution which has, for many years, forbidden and punished the use of the Native languages asking the community to help support the institution's present bilingual program by teaching their babies the Native language at home. The only thing a teacher or principal can do in such a situation is to openly and plainly admit the error and institutional egotism of such past policies and ask the people for help in rectifying this error. Once people begin making decisions of this nature and begin to see results from their input, they will be encouraged to continue helping.

It is vital that the school have community support and understanding of what is going on. Otherwise, it is pretty near the same as a teacher ordering EDL instead of SRA for next year - in the eyes of the parents - so what? So the processes I am about to suggest should be slowly, painstakingly developed with full community awareness and participation.

Recommendations

A. Personnel - More Native teachers are needed. Their understanding of the culture and the children is vastly superior to White transplants from outside. Programs such as University of Alaska's X-CED program need to be encouraged to enable more Athabascan people to become good teachers in a culturally relevant intern situation. Outsiders who wish to teach in a community, should be hired on the basis of locally determined criteria, prior to being issued a contract. Related to this item is the matter of teacher certification. Certification requirements should be revised to ensure that people certified to teach in this state know something about the cultures here, the languages, and the wishes of the people.

B. Methods - The teaching methods to be used in Athabascan villages should incorporate the cultural values of respect for and trust of the children as individuals. Children's choosing the skills they want to work on next and with whom they want to work, is as important to a child's self-development as are the skills themselves. For instance, in my social studies program for 5th - 8th grades, I currently have three things going on: a textbook study of the United States, a map skills study of the United States, and an interview program of community people to study the history of Hughes. The children form groups to work on two of the three choices. To me, a child's reason for wanting to study "real" Social Studies instead of Hughes history or the map skills instead of the textbook is important because it lets me know what he wants to learn and why.

In math, one sixth grader wants to practice dividing while another wants to multiply fractions. Fine. I provide the textbook page numbers, some puzzles, some exercises, some evaluative tests, and away they go. It is more effective than making them all study decimals this week, fractions next. They do the evaluating by testing on many operations to see which ones they know.

Culturally relevant? Yes and no. The textbook problems and puzzles are about cars instead of sno-gos, but the students can choose which examples to work on. I would like to, eventually, get the kids to do more story problems, even making up their own, but they want to master the manipulations first. Math in my classroom is not really fun, except perhaps, the puzzles and mazes that go with each operation, but it's honest work.

Some kids, my two fifth graders, don't like math at all. I would like to tell them to skip it and look at the encyclopedias, which is their favorite pastime, but I don't feel that I have community support for giving that much freedom yet. I'm convinced that they will, at some point, see a need for skill in certain math operations (multiplying two-digit numbers, for instance) and ask for appropriate exercises. But until I have community support for waiting until they ask, I am force-feeding them math. I would like to get some suggestions about this from the participants of this conference.

My point is this: that if traditional curriculum courses are taught in such a way that children are respected, guided and allowed to develop independently, then that is culturally relevant methodology and effective education. If, however, cultural items such as Indian language or sled-making are taught in a bureaucratic, compulsory, or demeaning way, then that is culturally out of place, and is not effective education.

My final remarks concern a few projects that I have found to be culturally relevant:

A. Photography can be taught to elementary school kids. It is effective because a visual approach to learning anything seems to be in tune with the cultures of this area.

B. Local history research can be done by having the kids interview adults in the community about the history. Jim Stricks, of the X-CED program at the University of Alaska, has helped me greatly by developing a Social Studies Unit dealing with Minto. I have been able to adapt part of this approach to Hughes.

C. Bilingual programs are vital. The language is the single binding force more important than any other in a culture. Bilingual programs should take care to teach language in a natural way. An artifical learning environment can undermine the effectiveness of the program.

D. Writing can be assigned about culture, comparisons, and the local activities. This releases a great deal of energy that is otherwise not expressed in school.

E. Local people should determine the design and direction of the curriculum by virture of their expertise on the kids and their needs.

F. Other kids visit a village ceremony (i.e., Stick Dance) in learning other ways in language (Minto kids visit Nulato).

H. Visits to camp.

I. Experts in area (i.e., Carl Huntington) dog mushing - long race.

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# WRITING SOCIAL STUDIES CURRICULA ON NATIVE CULTURES

By Patricia H. Partnow
Native Studies Developer
Alaska Native Education Board

With the exception of the social studies units currently being produced by the Alaska Bilingual Education Center (ANEB) this year (Tlingit, Athabascan, and Aleut), there are virtually no social studies materials on Alaska Native cultures available throughout the state that are prepared in a suitable form for elementary level students. There are some federally funded programs whose emphasis is Native culture, and these can be placed in two general categories:

First are arts and crafts programs. These are instituted on the local level and depend for their continuance on the expertise of local resource people. The programs are therefore not replicable in other communities unless these communities have comparable experts who are willing to teach these skills in school. They are also often limited in scope to the material culture of the area, leaving gaps in other equally important parts of the local culture such as social structure, attitudes and philosophy, and history.

The second general type of social studies program in Alaska consists of high school culture-history courses, which depend on the expertise of the particular teacher who organizes the course. These programs are also often local, since outlines for courses are generally not disseminated to other schools.

Statewide agencies have not become involved in Native studies materials to date. The State Operated School System has no curriculum or materials on Native cultures. The Department of Education, likewise, has not developed guidelines for the teaching of Native students, either as a separate entity or as a part of Alaska's history.

There is thus clearly a critical need in three areas:

1. Elementary students need materials on cultural concepts and historical materials which are prepared specifically for elementary grades.

2. Materials are needed which can be easily distributed to students in a number of schools, both urban and rural.

3. Students need materials which do not depend on the expertise of any particular individual, such as a teacher or local resource person, but which can be used regardless of the teacher's educational background.

It is in response to these needs that the Alaska Native Education Board began work on elementary level social studies curricula whose topics are the Native cultures of Alaska. To date, we have completed a unit on Tlingit culture-history, and another on Athabascan culture-history is currently underway. Plans call for a unit on Aleut culture, to be ready for the start of next school year, and three units on Eskimo cultures for next year. The units are the results of the efforts of a combination of people: an anthropologist (as researcher, editor and historian), Natives with knowledge of and experi-

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ence in the culture at hand (as writer and consultants), and educators (to control reading level and offer activity suggestions).

Individuals planning curricula on their own might benefit from some of the problems we have had in planning our curricula, and some of the insights we have gained from the experience. Specifically, we have found the following six factors to be extremely important in planning the units:

1. The students - Determine who your audience will be: whether the children to use your materials will be rural or urban, whether they will be members of the culture they are studying or whether they will be of a different culture. Materials should be tailored to fit the students' background; they should begin with what is familiar to the students and progress to what is less familiar.

Since the materials ANEB is producing will be made available to schools throughout the state (encompassing urban and rural children of all cultures), they have had to be prepared for students with a wide range of familiarity with the subject matter. This has made it difficult to determine where the starting point of the units should be.

Our solution has been to deal with the subject matter as if it were totally new to all children. For instance, in beginning the unit on Athabascans, we provide extensive information on the environment of Interior Alaska, since an understanding of that environment is crucial to understanding many of the lifeways and attitudes of the people who live in it. Even children who live in Ft. Yukon can, we think, benefit from an examination of their own environment. They can learn to be more observant, to isolate the resources in their area, and to imagine it in a different time. And children who live in Juneau certainly need to know more about the Interior and its resources, and to compare it with their own area, before they can begin to learn about Athabascan ways of life.

Perhaps it should be noted here that the materials we are producing are removed in time, if not in place, from the students who will be studying them. We are primarily interested in dealing with the cultures as they once were, then comparing that with present-day culture. The focus of all the units is thus comparative, and so encourages students to look at themselves objectively as they look at another people or another era.

2. The teachers - Many teachers have little knowledge of Alaskan Native cultures, so materials have to include enough supplementary information to allow the teacher to feel comfortable about teaching the topic and capable of answering questions from students. Bohannan et al. (1974): 502-3) contend that putting information in the hands of teachers untrained in dealing with concepts from another culture can lead to an educational experience of limited value. Teachers unaware of their own ethnocentric biases, or teachers overly sensitive but not very knowledgeable about attitudes of other cultures can totally misconstrue the information which is presented. (See also Kleinfeld, 1975 1972:30-33, and unpublished). While we agree that a bad teacher, or one not fully clued in about the

material being studied, can make the most beautiful material useless, we see this as a problem beyond the scope of the curriculum developed. Our response to this potential problem has been to try to provide as much information as is possible, in a form which is likely to be read by busy teachers.

3. The subject matter - In order to begin to understand and appreciate another culture, all people, (and children are not exception) need to experience that culture to some extent. They need to experience it either directly, or indirectly (such as hearing first-person accounts by members of the culture), or vicariously (for instance, through films, books, or simulation games--see Asch 1974).

The latter strategy, that of allowing children to vicariously experience the culture, is the most practical one for a materials developer to build into a curriculum. One method of doing this is to provide detailed information on a cultural situation, and then have students draw conclusions on the effects of various actions or attitudes within that situation.

By way of example: In the Tlingit culture unit we wanted to talk about witchcraft, some of the circumstances under which an individual would resort to witchcraft, and the role that the shaman played in dealing with witchcraft. Rather than recommend that the teacher discuss the topic in class, we wrote a booklet, based on an actual occurrence of witchcraft. The booklet told a story of three brothers who, under normal circumstances, would have been devoted to each. Jealousy intervened, however, and one brother bewitched another while the third, a shaman, was forced to sit back and watch as the horrible drama unfolded. Based on this story, students are then asked to determine why witchcraft was used in this situation, what the individuals involved felt about it, how the other Tlingits, not related to the three brothers, must have felt about the occurrences as they happened and how the children feel about it.

In this way, students use inductive reasoning to postulate a general, abstract principle based on particular examples. Too often, culture-history courses attempt to teach children abstract principles without references to concrete examples, and it usually does not work.

4. The Time Frame - Will the social studies materials on Native culture take up the entire curriculum for a year? If so, you might want to plan the curriculum to correspond with seasons. Alternatively, you might want to design materials to be flexible enough so that teachers can choose those portions or the depth of study for each part of the curriculum. The curricula developed by ANEB have followed a seasonal pattern, beginning with late summer and fall activities, continuing through winter and spring. They are adaptable to other time frames, as teachers wish.

5. The School Setting - Activities should be designed that can actually work in the school, with the resources that are available in your school. Most school libraries are limited in the number of suitable reference books on Native cultures, so your curriculum materials and design may

have to make up for this disadvantage. You may have to include everything you expect the students to learn in the packet you produce, or you may have to suggest learning activities which require a minimum of research on the students' parts. Similarly, although the value of films has been well-established for anthropological courses (Asch: 1974), many schools' budgets will not allow for purchase or rental of a large number of films. Plan your units accordingly, attempting to provide vicarious cultural experiences through some medium other than film if necessary.

6. The community - Although materials should be designed to be easily used in the school, they should not be confined to the school. Rather, they should be designed to incorporate community resources and people into the learning experience. Where the local culture is one other than that being studied, teachers are encouraged to promote comparative analyses by students between their own way of life and that of the subject group.

Based on the above considerations, ANEB devised a sample curriculum model, as follows:

Curriculum for Culture A

Part I: Introduction to the area in which Culture A thrived.
Includes extensive study of the environment and natural resources available to People A.

Part II: The People of Culture A in the Summer and Fall.
Places people into the environmental context already established in Part I. Views them taking part in specific activities appropriate to summer and fall, and explores their attitudes about these activities.

Part III: Winter and an Elaboration of the Social Life of People A.
Winter activities are dealt with. The groupings and social relationships beyond the immediate family which are often exhibited in the wintertime are explored.

Part IV: Outside Contacts.
Social relationships beyond the in-group are explored. For instance pre-contact trade contacts, feuds, and potlatches which involve interactions with other Alaskan Native groups are explored.

Part V: Spring and Summertime Activities.
Again, the people are viewed in an environmental setting, but this time students have much greater insight into the cultural context in which the people are performing their activities than they did at the beginning of the unit.

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CURRICULUM UNITS
By Roger McPherson
Nulato, Alaska

During my work with the ATS-1 Satellite Project, I saw the need for a new approach to developing rural curriculum materials using the satellite capabilities. Along with my wife, Karen, I defined specific subject areas which were centering points in the lives of the people served by the satellite radio. Field interviews were done, or actual on-site broadcasts were made on all aspects of an event or activity. A research paper was written for the teacher, and for class use, and a bibliography, a filmography, and a list of classroom activities made up the particular curriculum unit. Black and white photographs for students to use were included. Ideally, each curriculum unit was to be presented during satellite broadcasts, since instantaneous transmission of the event would enable active student participation.

Two of the units are shown here as examples: The Nulato Stick Dance, and Dog Mushing. The Nulato Stick Dance was actually broadcast during the event in 1971, and the tape recordings then placed in the University of Alaska Archives and duplicates in State-Operated Schools' PERCY. The unit may be used by ASOSS schools, but, in spite of repeated efforts by interested educators, no duplication of either the tapes or the unit has occurred.

The unit on dog mushing was incomplete, mainly due to our inexperience with the subject matter. However, the lack of a research paper is compensated for by Lee and Mel Fishback's book, Novice Sled Dog Training. Again, tape recordings are the focal point for the material, and these tapes are in the ASOSS office. There are certainly many more activities which can be added to the list suggested for the classroom, and the teachers could develop their own activities depending on the level of the students.

The use of curriculum units is primarily a way of introducing into the regular curriculum concepts of cultural diversity within the State of Alaska. The activities are adaptable for any grade level and for a wide range of cognitive skills. By gathering material into a concise and readable research paper, the teacher is saved the time and trouble of doing research, while allowing the teacher to select those aspects which are relevant to his or her situation. The bibliography and filmography provide quick reference for planning the depth of the study. Photographs and tape recordings provide students with real people and real voices, so the material makes sense in a world dominated by written learning.

Other curriculum units were developed:
1) Summer Salmon Fishing on the Yukon and Tanana Rivers
2) Caribou Hunting in Anaktuvuk Pass

ED108804

# ALASKA NATIVES COURSE OF STUDY

By Jack Reisland
Teacher, Tanana High School

It has been the feeling for a long time that the Tanana Native high school student needed a course of study in "cross-cultural" education with emphasis on the Athabascan culture. It was with this thinking that this course of study was developed. The important part of the course would be to increase the students' awareness and appreciation of their cultural heritage. It would be to further develop an inherent sense of pride in themselves and to strengthen their identity with the unique aspects of their history and traditions which are so rapidly disappearing from the rural Alaska scene.

Donald E. Morris, President of the National Education Association, so stated in the "NEA Journal" of January, 1972, the true feelings of this writer.

> Multiculturalism, more than anything else, defines our national character. It is a difficult state of being. It is also a very splendid state of being. It opens up new ways of life for people of every ethnic origin.
>
> Most people, unfortunately, never know the good side of living in two or more worlds because American history, textbooks, teaching techniques and schools themselves are still submerged in the old theory of uniculturalism or, as it is usually called, the melting pot theory. I hope this is not what you teach your classes. To do so is to cheat your students and yourself.
>
> Your forefathers and mine once merged their ancestral identities in the common American model of self-made man. You and I are more than upward climbers. We are Americans with a hidden past.
>
> Dig into your history, difficult though it may be, and empathize with the first Euro-Americans. Examine United States history from multi-American point of view. Help your students, especially those who are Black, Indian, Chicano and Oriental, to find themselves through a study of all Native and immigrant groups.
>
> Do it together.

RC008609

## Introduction

The guide was developed to aid teachers of Athabascan high school students. A course of this nature will have to be tailor-made to each specific location; and the reader is urged to realize that the materials, supplemental aides, teaching techniques, and learning activities were developed for the Tanana setting.

Alaska Native Studies was placed into the Tanana High School curriculum during the 1972 school year. A two hour block of time was scheduled. It was suggested that only eleventh and twelfth grade students be admitted to this class, as it was felt the more mature students would blend themselves more readily to the independent study type classroom environment. Because of the small high school scheduling problems, this arrangement could not be followed. Grade 9 through 12 participated.

The more concentrated study type work was scheduled into the first portion of the class; and the "lighter" educational experiences, such as viewing films, making tapes, working on art projects, listening to records, etc. were designed into the last portion of the class.

## Procedure Used

**Work Study Groups:** Pupils were given the option of working alone or in groups of two or three. They were given the opportunity to change groups several times throughout the semester. These groups worked as independent study groups, writing reports, making tapes, constructing art projects, viewing filmstrips, and reporting their information back to the class.

**Independent Study:** Book Reports on any phase of Alaska and its people were assigned for out of class work. Readings on various subjects from many sources, Alaska Magazine, Tundra Times, The Indian Historian, etc. were assigned.

**Discussion Groups:** This was held to a minimum as Tanana students do not wish to function under normal classroom discussion situations; however, it was felt that some development and exposure was necessary. At first, these classes were carried out on a low key, no pressure situation. Students were assigned outside readings on familiar subjects. As the course progressed more in depth, discussions were developed.

**Teacher Lecture:** These were kept to a minimum. Lecturing was used only when other resources were limited or for the sake of experience.

**Audio-Visual Aids:** 16mm. films were used extensively after work sessions. Films were used as supportive materials.

Filmstrips were used mostly with the viewer on an independent basis. A few strips were used to support teacher lectures or for discussion type sessions.

35mm. slides were collected from the community to support class work. Students enjoy seeing familiar subjects on the screen that are pertinent to discussions.

Records and tapes were made by the students. These tapes were played back to the class instead of the student having to face the class in a speech type situation. Professionally prepared records were used to contrast ethnic group music. Modern day soul (Indian and Eskimo) music and Red power music was played on many occasions. Students enjoyed listening to the records as background music while working on other class projects.

Pupil Visitations: Pupils spent considerable time visiting in the community during school time. Questions were prepared in class by the visiting groups and then tapes were made during the interviews. Almost every group was able to get elders singing and telling stories that have never been taped. One large tape was compiled and used in the class.

Guest Speakers: One might consider that a guest speaker would be difficult to arrange for in a small school; however, this is not so since many elders in the community were used. The University of Alaska and other organizations, Tanana Chiefs, Job Corps, ASCAP, BIA, and land claims people are traveling to small communities all the time. These people all came in to speak to the class. Other teachers were also used along with ARTTC team members and their leader.

General Purpose

1. To develop an awareness and appreciation of the pupil's cultural heritage.
2. To develop an inherent sense of pride in the Native pupil.
3. To strengthen his identity.
4. To learn his history and traditions.
5. To impart an understanding of other ethnic groups.
6. To promote a better understanding of Native contemporary and future issues.
7. To develop an awareness of the values inherent in our democratic society.
8. To instill pride in the heritage of his State.

Desired Pupil Skill Development

1. The pupil locates and organizes information

    a. uses library resources
    b. takes notes in reading
    c. arranges data in sequence
    d. develops outline skills

2. The pupil reads

    a. for reading skills
    b. to obtain an overview
    c. for specific purpose
    d. for self-identity
    e. to expand previously held ideas
    f. to prepare a report or assignment on a broad aspect
    g. to be critical
    h. to build word power

3. The pupil uses maps, pictures, graphic and tabular material

    a. uses maps as a source of data
    b. compares maps of same area, draws conclusions based on data
    c. makes inferences from picture study
    d. interprets pictures/diagrams

4. The pupil uses critical thinking skills

    a. to relate prior learning to present study
    b. selects from personal experiences to present study
    c. notes similarities and differences
    d. predicts reasonable outcomes
    e. recognizes differences in values or individuals and groups
    f. develops awareness of his own values

5. The pupil uses problem solving and inquiry process skills

    a. identifies a question
    b. identifies evidence
    c. develops hypotheses
    d. uses evidence to test statements
    e. develops conclusions
    f. applies concepts or generalizations to new data

6. The pupil functions as a group

    a. works cooperatively with others
    b. exchanges ideas through discussion
    c. communicates situations to others
    d. evaluates work of others

Course Outline

Geography of Alaska

- World Location
  - Alaska and Its Neighbors
  - Strategic Location of Alaska
- Size of Alaska
- Physical Description of Alaska
  - Geological History
  - Forest
  - Cultivable Land
  - Alaska Waters
  - Climatic Zones
  - Weather Conditions

The Native People of Alaska

- Pre-History
  - Bering-Chukchi Land Platform
  - The Glacier Corridor
- History
  - Migration of Indians (Paleo-Mongoloids)
  - Migration of Aleut-Eskimo Group (Neo-Mongoloids)
  - Athabascan Indian Dispersion
- Early Culture of the Eskimo
- Early Culture of Tlingit and Haidas
- Early Culture of the Aleuts
- Early Culture of the Athabascan Indian

Contemporary Problems of the Alaska Native

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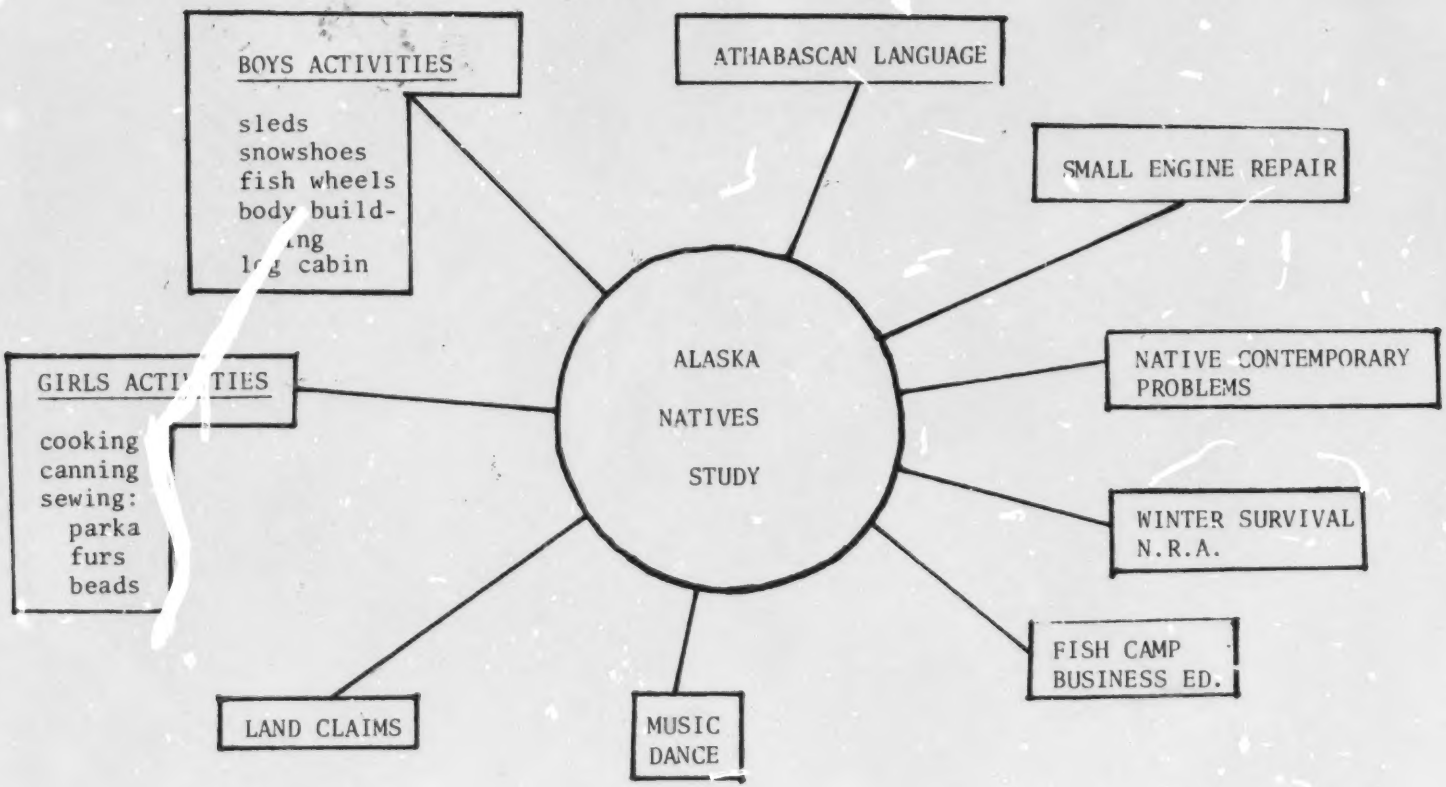


MINI-COURSES ATTACHED TO THE
CORE PROGRAM OFFERED BI-ANNUALLY

A PARTIAL LIST OF MATERIALS USED IN ALASKA NATIVES STUDIES

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Culture of the North Pacific Coast. Drucker.
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ED108805

# COMPARATIVE ATHAPASCAN CULTURE

Grades 5-12

By Jim Stricks
X-CED, University of Alaska

The following social studies unit has been designed with a class of Alaskan Athapascan village children in mind. This would not prevent its use in other such villages or, even with alterations, among other ethnic groups. The class is composed of about twenty children in grades five through eight. The village, Minto, is in the Tanana River valley and has a population of about 150 people. Though connected by a viable road to Fairbanks, it has retained its isolated quality - at least in the winter; apparently, in the summer, it is plagued by a large number of 'outside' hunters and fishermen. The recent history of the village includes its relocation farther away from the periodically flooding banks of the Tanana River, as well as certain political controversies, and a reputation for treating teachers rather roughly. New buildings were constructed to house the school and its related facilities; these were situated in a distinctly separate area quite a distance from the village center, reinforcing the division between the school and the community.

This unit is intended to continue for one semester and is viewed as the first part of an experience including the second semester's work dealing with current problems. It also is considered a useful-general framework for the whole curriculum; that is, other subjects normally taught as separate topics could easily be subsumed into the work necessary for the completion of this unit; such things as arithmetic, reading, language arts, music, art, and even science may fit well with the unit's activities.

Alaskan Athapascan Indian children are frequently deprived of an educational experience integrating their development at home and in school. They are accustomed to a certain cultural milieu predominant in their village and home life, but find a different and often antithetical culture in the classroom. One result of this dichotomy is increased antagonism to either their parents or to the "white man's culture", another, is the destruction of or prevention of the formation of a well-integrated, stable personality structure. Consequently, such children are unable to develop their potential selves. It is hoped that through the use of this unit (and other similar ones) a greater understanding of the children's own history and cultural heritage as well as a greater understanding of the growth of the self will be achieved. Toward this end, the unit has been designed so that the children themselves will be the researchers and explicators of their own culture; they will amass information which will help in their explaining who they are to others. Thus, the main strategy is to compare the children's own culture with that of another similar, yet distinctly different, group of people - the Navajo of Arizona, who are also Athapascan speakers. To do this a partnership will be worked out with a similar class in Navajoland. Activities will be coordinated in such a way that useful comparisons may be drawn between the two groups. Perhaps, also, this attempt will assist in the development of communication among different Indian groups to facilitate their mutual development and solution of common current problems.

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1. The natural materials and conditions of the earth influence the culture of the people inhabiting it. (Geography)

2. Similar technologies applied to similar environments tend to produce similar arrangements of labor in production and distribution, and these in turn call forth similar kinds of social groupings, which justify and coordinate their activities by means of similar systems of values and beliefs. (Anthropology)

3. Human beings are in great part the products of their culture. (Anthropology)

4. Acts and events have consequences. A knowledge and understanding of the past are useful in meeting the problems of the present. (History)

Main Ideas and Related Ideas

1. Each person develops through a sequence of stages throughout his lifetime. This life cycle is marked by specific patterns and customs in each culture.
    a. Conception, pregnancy, birth, infancy and weaning
    b. Childhood, puberty, menstruation, and adolescence
    c. Marriage, and parenthood
    d. Old age, and death

2. Each culture has its own system of social organization and activities which provide order and stability for its individuals' life cycles.
    a. Family
    b. Extended kinship system
    c. Household
    d. Formal education
    e. Division of labor
    f. Travel and transportation
    g. Trade and warfare
    h. Recreation
    i. Religion and ceremonies
    j. Burial

3. Each culture has its own system of values and beliefs related to its system of social organization.
    a. Natural world
        1) Anatomy and physiology
        2) Animal life
        3) Plant life
        4) Physical world and measurement
    b. Social world
        1) Anthropology and psychology
        2) Economics
        3) Health
        4) History
        5) Art and music
    c. Spiritual world
        1) Values and ethics
        2) Universe and determinate things

d. Adjustments between the intellectual and spiritual worlds
    1) Incantations
    2) Amulets
    3) Shamanism
e. Mythology

4. Each culture develops its own technological system in adaptation to its environment.
    a. Primary tools
    b. Lines - fishing, sewing, etc.
    c. Containers
    d. Miscellaneous
    e. Weapons
    f. Fishing implements
    g. Snares, deadfalls, and other traps
    h. Clothing, cradles, and personal adornments
    i. Shelters, caches, and racks
    j. Travel implements
    k. Dyes and paints
    l. Toys and games
    m. Puberty paraphernalia
    n. Funerary objects
    o. Religious and ceremonial objects

5. Geographical and climatic conditions influence this adaptation.
    a. Sunlight, precipitation and temperature
    b. Topography and natural resources - water systems, soil, vegetation, animal life, minerals

6. Similarities and differences between cultures may be seen as a result of kinds of adaptation to environments or historical developments.
    a. Prehistoric man
    b. Na-Dene
    c. Northern Athapascan distribution
    d. Navajo migration
    e. Linguistic evidence
    f. Archaeological evidence

7. Contact between cultures may also alter their cultural systems.
    a. Eskimo
    b. Southeast Alaskan Indians - Tlingit, Haida, Tsimpshian
    c. Pueblo Indians
    d. Spanish
    e. Russians
    f. Americans

Objectives

1. Understandings: the student understands that -
    a. Each person develops through a sequence of stages throughout his or her lifetime. This life cycle is marked by specific patterns and customs in each culture.



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b. Each culture has its own system of social organization and activities which provide order and stability for its individuals' life cycles.

c. Each culture has its own system of values and beliefs which justify the system of social organization.

d. Each culture develops its own technological system in adaptation to its environment.

e. Geographical and climatic conditions influence this adaptation.

f. Similarities and differences between cultures may be seen as a result of kinds of adaptation to environments or historical developments.

g. Contact between cultures may also alter this cultural system.

2. Attitudes: the student acquires or has -
   a. An awareness of and pride in him (her) self.

   b. An appreciation for his (her) position within the social organization, an awareness of his (her) relation to others.

   c. An awareness and appreciation of his (her) cultural heritage.

   d. An awareness of other cultural groups.

   e. An appreciation of the value of pan-Indian understanding.

   f. An appreciation of the value of cross-cultural cooperation.

3. Skills: the student is able to -
   a. Plan a research project

   b. Use and make maps

   c. Locate, organize and present information

   d. Use critical thinking

   e. Work in a group

   f. Work alone

   g. Express him (her) self to his (her) own satisfaction.

Initiating Activities

1. The display on the bulletin board of pictures of the Southwest United States, views of the desert, maps of the area, etc.; pictures of the Navajo Indians sheepherding, dancing, or at home; pictures of the children in the Navajo class, their families, activities, school, etc.; a

display of Navajo clothing, artificats, jewelry, art, etc. Tapes or films of the partner class. Display of books about Navajo - picture books, fictional books, etc. Questions on cards spread around such as; "Look familiar?" "Who are they?" "Who are you?"?

2. Teacher-pupil discussion of what the teacher would like to do and how; he will lead the students to question 'who' they are and how they would go about telling other people unfamiliar with their way of life about themselves.

3. The movie "Ishi in Two Worlds" is shown. A "Film Fact Sheet" is used to guide the children in recognizing and discussing significant portions of the film.

4. Teacher reads appropriate portions of Ishi: The Last of His Tribe by Theodora Kroeber; this is a well-written account of the last years of a California Indian tribe and the inroads of the white man. This will focus attention on the immediate problem - who are the children and what will their life be like in the coming years and how will it be different from their parents' and their grandparents'.

Developmental Activities

1. Each child will make a map of the village and the surrounding area and locate those sites which are most important to him (her) such as summer camps, fishing spots, houses, the school, etc. This will be done after a general discussion on the use of maps and how they are made. Perhaps they can practice first by drawing a small map of the classroom and locate their desks in it. When all the individual maps have been completed perhaps a large topographical three dimensional construction of the map could be made with wheat paste and sawdust or salt and flour and painted with tempera paints. Pictures of this could be sent to the partner classroom to familiarize the children there with the names and spatial relationships of the village.

2. Each child will draw up an extended family tree of his own family. He will do this by going home and asking his parents and grandparents and other relatives about the relationships in the extended family. This will be done after a general discussion of the meaning and uses of kinship diagrams and how they are constructed. They may be able to practice this first by doing such a chart only for those who live in the same house with them. After the individual charts have been completed, they may be put together to make one large class chart by noticing where different individual charts overlap. The household charts may be used to identify the people who live in the different houses of the village and mark this on the class map. Again, all this information will be sent to the partner class.

3. By this time some material from Navajoland will have arrived so that discussions could begin about how their maps and charts are different or similar and consequently how their social organization and life style might be different or similar. Questions raised during this discussion may be researched in available books and other sources.

4. Each child will draw a plan of his house and write about the activities that go on in the different areas of the building. He will label significant devices and their uses within the house e.g. the wood burning stove. This will be done after a general discussion of the uses of floor plans, elevations, sections, etc. of buildings and how they are made. After all the individual drawings are done the class will determine what the typical types of houses are and will prepare a presentation for the partner class. A comparison will again be made using the material received from Navajoland.

5. One of the elders of the village, perhaps two, a man and a woman will be invited to speak to the class about the way things used to be done long ago. They will probably stick to their speciality e.g. making dog sleds or cooking or making clothing. The children will discuss with them things that interest them about what the visitors have been talking about.

6. Groups will be formed by children who have similar interests e.g. building houses, making dog sleds, hunting moose, etc. These groups will research their particular topics by talking to the elders of the village, writing to experts in nearby villages, reading books, magazines, newspapers, etc. Each group will report to the class in some manner. For example, the group researching hunting may want to act out the hunt itself for the rest of the class; this would involve making the needed weapons and clothing, learning the proper rituals and ceremonies, demonstrating the proper ways of stalking and killing and bringing back the animal, etc. Such things could be videotaped and sent to the partner class. Or a group making a dog sled could take Polaroid photographs of the work in progress to show the class and the Navajo class as well the finished product. The usual panel discussion, reports, drawings and charts would also be used. If appropriate information from Navajoland has been received then that group may wish to use it for comparing the two types of cultures.
Discussions and questions will follow each presentation.

7. Field trips may be arranged such as a real fishing trip or performance of an actual ceremony. A discussion before the trip will help the children determine what to look for and perhaps reports afterwards will help them to crystallize the meaning of their experience.

8. Other local speakers could be brought into the classroom to talk about the way customs have changed and maybe how they will still change. A discussion of the consequences of change on village life will follow.

9. Cross-section of trees with significant dates in the children's lives or in village life in general marked in relation to the annual growth rings could be made to indicate the changes that have occurred. These could be hung on the wall.

10. All kinds of models or tools, etc. could be made and displayed around the classroom. Pictures could be sent to the partner class.

11. Collections of old tales, myths, songs, recipes, etc. could be written down, illustrated or read and taped and sent to the partner class.

12. Each child will be required to keep a notebook to be turned in once a week. This will contain his own personal drawings, objective writings and creative writings like poems, stories, and other things that he has collected like newspaper clippings, photographs which have meaning for him. This is to encourage the free expression of feelings about everything that he is doing rather than merely containing factual information. Its purpose is not only to further creativity, but also, so the teacher may have additional feedback concerning the attitudes of the children toward what they are doing.

Culminating Activities

1. A live satellite radio or TV communication between the two classes.

2. The compilation of all the children's work into one well-organized book, tape, or film.

3. The second semester's work on "current problems".

4. Preparation for an exchange of students between the two locations during the following summer.

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ED108806

# SCIENCE IN RURAL SCHOOLS

By Burnell Crone
Principal Teacher, Nikolai

Science can be looked at in two different ways in the bush. One, would be to decide that science is not relevant, you lack the materials and what good is it for out here anyway? The second would be to decide what type of program would most benefit the student in this situation and use the vast wealth of materials that are already here. This second approach is limited only by the teacher's and student's imagination and creativeness. Alaska is actually one of the most ideal settings for teaching science. In most of the rural areas, the science materials are in abundance starting almost at the door steps of the school to a distance as far as you would like to go. It is quite possible to develop science projects for all grades. Certain projects lend themselves to certain times of the year. Such as, a unit on the snowshoe hare and ptarmigan. It could involve classification, protective coloration, adaptability to weather conditions, a food source, and clothing as well as decoration.

A very general outline for study would be as follows:

I. Classification of Animals
II. Classification of Plants
III. Applications of Plants and Animals to Mans Uses
IV. Seasonal Changes of Plants, Animals, and Man
V. Weather
VI. Appliances Used by Man for Natural Food Gathering
VII. Survival and Frostbite

Some of the units can be done in the simplest ways but at the same time stimulate learning and create a better understanding of one's environment.

A science fair can be accomplished as follows:

1. Have students choose a particular animal, group of plants, or some other item of scientific and local interest for their projects.
2. Purchase ribbons to use for incentive.
3. Decorate the place where the fair is to be held.
4. Have people from the community be judges.
5. Have open house for everyone to look at the projects.

A Partial List of Science Projects

A Study of the Beaver
A Study of the Wolf
A Study of the Marten
A Study of the Wolverine
Expansion and Contraction
Mold
Airplanes
Sewing and Weaving
Community Planning
Our Solar System
Growing Plants for a Garden
Sea Shells
Making Jerky
Moon and Tides
A Crow's Nest
Butterflies

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Tanning Hides
Types of Fuels
Snowflakes
Alaska, Its Size and Resources
Life Between the Tides
The Climate in Your Area
Causes of the Seasons
Chlorophyll
Food Groups in Alaska
Insects
Wild Flowers (local)
Making Clothes (local)
How a Tree Grows
Inside the Fruit
Migration of Birds
Parts of a Bird, Mammal, Fish, etc.
Parts of a Plant
Plants Grow Toward Light
Local Seed Collection
How a Tooth Decays
Traps for Animals (local)
Building a House (log, local)
Skinning an Animal

Many more can be thought of for a specific location. Those that live beside the ocean can have one of the best opportunities to explore and master the knowledge of that area. The teacher can help them identify the plants and animals and their application to man. The students may know more than the teacher and this can be a learning situation for the teacher.

This approach can be used in any remote area of Alaska. We are fortunate because the materials for this program are so close and can be applied with such ease.

The discovery method is excellent. Take the students on a walk at different times of the year and collect, discuss, write about and draw pictures of items and events.

A structured program could also be used for this lesson. Simply discuss with students what your objectives are before going on the walk.

Science is really an everyday happening in rural Alaska; we just need to become more aware of it and utilize what is already there and make it more meaningful in our lives to create better understanding and use of our environment.

LANGUAGE ARTS
by Dee Stickman
Teacher, Galena, Alaska

Dee Stickman is a graduate of the Alaska Rural Teacher Training Corp. (ARTTC). Dee's home village is Nulato and she knows many of the people in Galena. Dee pointed out that there were advantages in teaching in a familiar environment. She had only a few new families to get to know on the base.

"Nulato is more traditional than Galena. I can see where it would really be a problem teaching in Nulato because I'm related to almost all the kids there. I'm either their Auntie or their cousin. It would be hard for me to try to discipline the kids, especially now days."

Dee also wrote down what the bilingual teacher, Madeline Ward was doing in kindergarten and first grade. Dee teaches kindergarten in the morning and first grade in the afternoon. Ms. Ward teaches the numbers, colors, and the names of animals in Athabascan. In addition, she teaches them the names of the months and explains what each word means. She teaches them simple songs. For Christmas she made up a song and we made a little play to go along with it to be presented to the community in Athabascan (the people really enjoyed this). She teaches dancing to songs for a special occasion, such as a 'dressing' for someone who died. She tells them about the 'dressing' and why it is done. Ms. Ward also tells them stories about how it was when she was growing up and when they went to school, how it was to live in camp and how it was different than today. The kids ask questions about certain things and she tells them how Galena was different and why she thinks it changed. There seems to be more interest in these things in primary grades than in high school. She translates story books, such as "Goldilocks" and "Curious George." First she tells it in Athabascan, then in English. It's funny to hear the names the kids make up in Athabascan for 'monkey' and Goldilocks' because they don't have the same words. The aides and Athabascan teacher made up a game (similar to Book or Memory) using pictures of animals, clothing, etc., and they have to be able to say the Athabascan word before they try to find the other half of the pair. (Used with K-2).

BEAVER VILLAGE
by Elsie Pitka
Teacher Aide, Beaver

Our school does not have a bilingual program because we don't speak a single Native language in our community. Our town started with a Japanese marrying an Eskimo woman in Point Barrow. Then 10 to 12 people got together and as a group went by dog team in the winter from Barrow. During the summer they packed their goods on their backs and on the backs of the dogs. They kept on going until they found a good spot to settle down. The spot they choose is where Beaver is currently located.

People from Ft. Yukon, Stevens Village, and other places in Alaska came in and also settled there. We also have people from Germany and Norway, so in order to understand each other we have to talk English.

During the school year we take our students for field trips about three times; once in Spring, Fall and Winter. We look at different kinds of plants, trees and willows. We take these plants back to our classroom and study them and find out the names for each one. We also take insects and look at them through the microscope. The students were surprised to find out the different shapes of plants that we have around our community. Then we write a story about our walk and all the things we found out.

We have cooking class and skin sewing once a week which the children enjoy. Even the boys are getting interested in cooking. We do bead work after school hours.

We have graduation ceremonies every year in which the teachers and students make Athabascan costumes for the graduating class. The students write poems about trees, trapping, hunting, fishing and doing Athabascan dances. The whole village is then invited to the ceremony and we present these things to them.

We also have Christmas programs about Mary and Joseph and Baby Jesus, but we use names of the people in our villages and make the story fit our village. We have a health aide, trappers and moose hunters as the three wise men.

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SUMMER CAMP
by Bill Pfisterer
Elementary Teacher, Ft. Yukon

Bill presented slides and talked about the Summer Camp. Approximately half-way through the slides, we began to tape record.

Summer camp was composed of about 50 participants and 8 supervisors. However, visitors were encouraged and parents often came to see what kinds of things their kids were doing. Initial slides showed them getting ready for camp, loading the boats, storing away supplies. Students learned how to load the boats safely, so they wouldn't tip over. Balancing the supplies plays a big part. On the way to camp, landmarks were pointed out so they could find their way by themselves next time. The topography of the river was studied so they could go with the current and avoid sand bars. Everyone had to help carry supplies. It was a long trek from the river bank to the camp site.

The first activity set up is how to smoke tan a moosehide, then we got to see them cooking a moose head. After it's cooked, it is divided up so that everyone in camp gets a piece. The students fish, hunt and gather some of their own food, so setting out traps, nets, and fishing plays a big role. The slides showed the students cutting and cleaning fish.

Everyone likes canoes, so building a canvas canoe is a main activity. They start from scratch, cutting down the trees, stripping the bark, bending the green wood.

I think 13 boys built canoes last fall in the junior high. We felt it was just a little too hard for elementary students. There was just a little too much involved for the younger students.

The next sequence shows a smokehouse the kids made with the help of the consultants for smoking fish at camp. We have never had a way of keeping meat from spoiling except by having a hole in the ground and people there felt we needed some way to have meat on hand because it seemed like someone was always bringing in something. It might be a porcupine or a beaver, a couple of ducks or a bunch of fish and there's always a need for someplace to keep it so they felt the smokehouse would be a good project to build. The slides showed the students stripping trees, setting poles in the ground, and the finished product. The smokehouse really worked. It was a big success.

The boys decided they would like to make a table in the outdoors so they got Stanley Jonas. Stanley's a fellow we like to get for camp because he's really a worker. He can just make anything you want to have made. Stanley and the boys started making the table and it was finished in one afternoon. They just found these scraps of lumber laying around. Someone had had a camp there before and they just picked up all the old pieces they could find and pieced them all together.

Another fellow, Sam Peter, came up one afternoon. We have a lot of visitors to our camp. We're averaging about 10 to 20 a day in our summer camp and

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and it's usually about like that in our fall camp too. Sam came up one afternoon and said, "I'd like to show the guys how to make a chair." So he sliced off a log and started in and here's the finished product. I mean he really had the boy's attention - they're just all watching. They could not get enough of that.

One thing we found that the kids liked to do was to whittle. The little boat that you see here, complete with outboard motor, was pretty much the hit of camp. One problem that we had was the large number of knife wounds. Seriously, to the point that we had to take knives away because the kids were just cutting themselves steadily. I was bandaging up, small minor wounds, but nonetheless they were just using bandages up so fast that we were running out.

The girls at our camp usually like something to do when they're just sitting around, so we have beading and crocheting and cooking for them. We try to get boys involved with cooking, but most of the time they're out doing other things. The daisy-chain necklace was really big with all the kids.

We taught a class in knife sharpening and swimming. It was really hard to find a spot where we could swim in the river, but we happened to find a slough that had filled up in high water. Here they are just goofing around but we had an area where they could do some swimming and even a place where there was a high bank so they could dive. So we checked it all out and we decided we could have swimming classes there and in about four days we taught about 15 kids to swim. They really learned rapidly. Most of it wasn't the fear of water which is what most swimming instructors find is the one problem they have in teaching kids to swim. That wasn't the case here. They just didn't know how and once they were shown how they just really learned rapidly. This is where we were swimming in the river and it just wasn't a good spot. It's hard to find a spot around Ft. Yukon. We had a lake designated where we were going to teach swimming and then the Public Health closed it down because it was contaminated, so we are always on the lookout for a good place to teach swimming.

This was an ax accident. It looks a lot worse then it was. He was chopping wood and his head got in the way. He did it himself, with a little hand ax. The big treat in camp is who gets to clean the duck gizzard.

We have snaring lessons taught in camp, and Isacc is teaching the kids how to set snares. We found that most kids in Ft. Yukon don't really need to be taught that skill, most of them know how to set snares and where to put them. They're really good at it. These are some grouse they got. That half-plucked one there they actually had and a kid was walking down the trail plucking it and the darn grouse flew away and the next day it was in the snare again so they finally got it for keeps.

We have berry-picking in camp and usually we take the berries back and we'll get enough to make syrup and jelly. The money we get from selling the berries goes to paying for camp. We usually have to buy gasoline and a little bit of food and that's about it. It usually costs, if we don't pay anybody, about $200 to run camp. If we pay people, it's going to cost us a good deal

more. We figured around $2500 if we pay people the way we'd like to. However, usually the berries pay for camp. It's also something we can do after we get back, making jelly and syrup.

Since we were about 1/4 mile from the river, every day we had a water-brigade. We had a barrel we kept filled. These are some kids trying to get the championship amount of water. The smaller kids put them on a long pole. I think the record was 13 cans on one pole.

Cooking out of doors is always fun. Here we are making grease bread. And this is peach cobbler in a Dutch oven over the campfire. That was really good.

Rene Peter, our bilingual teacher, requires all the kids to keep a daily journal. We also have church with Rev. Titus Peter and many people from the community turn out for the service.

The biggest problem we had was getting the kids to bed. It wasn't the little kids that would give us the trouble, it was the big kids that think they have a big date with some girl some place and all hours of the night they're up and running. A week without sleep is hard. You really should not even worry about that I guess, but still you're concerned and responsible for them, so you're out there in the middle of the night yelling for them to get to bed.

FISH CAMP
A TIME-PLANNING ERROR
by Jack Reisland
Tanana High School

I might take a moment to explain. We had a fish camp and we were going to teach the kids how to cut and prepare all the different types of fish. We bought the fish wheel, got all the different types of equipment; got the funding for it; got the teachers for it and the camp all linked up and everything and no students wanted to go.

That year the fires came quite late and Neighborhood Youth Corps started late and the kids did not want to give up their paying jobs to go to Fish Camp. If we had coordinated it with the school and put it during school time, then every one would go. I'm talking about the high school level. We were going to give them 1 hour credit for a week's work because we were going to coordinate a business class with it and sell the prepared fish, which they would have had no problem doing and put the money in the bank; this type of thing.

I had to tell the state of Alaska, who gave us the mini-grant, that we had no students. We had to sell the equipment because they didn't want a fishwheel in the state inventory. Anybody who plans a Summer Camp, you might think of this, because we surely didn't. The parents and the community thought it was just great, but no students signed up.



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TRIP TO LOWER 48
by Bill Pfisterer
Elementary Teacher, Ft. Yukon

In our room this year Carolyn Peter and I started an exchange program with a school in Ohio. It started out with us writing them a letter and them writing us in return. It got to the point where we were sending them a fox skin and they were sending us a bunch of stuff from Ohio. Then one day we got a letter and they thought perhaps we could exchange a couple of students. We received another letter and it said they were going to write a grant and try to get all their kids to go. We brought this up at a school board meeting and one of the parents said, "If they can send all their kids, why can't we send all our kids to Ohio?" In town we've raised $6000 and we can do the trip. We're going to take our kids from Ft. Yukon to Juneau, by air, down the inside passage by ferry, catch a bus in Seattle and go across the country. We've got enough money right now if every family kicks in $130. This is going to happen on the 20th of April for 34 days. On our way to Ohio we're going through Washington, D.C. and tour Johnny Cash's home. Thirty-six kids are involved and we have adults that are signing up to go. Everyone is really behind it. We raffled off a sled last week and got $900.

"Will the kids from Ohio come to Ft. Yukon?"

We don't know. Their trip depends on whether they get their grant. If they come, they'll be flying from Ohio to Ft. Yukon and back. When we got the parents together, we decided since it's cheaper, we'd take the Greyhound bus and see the whole country. The parents said that if we're going to go, they (the kids) might as well see something. You can get a pass for 30 days on Greyhound for about $100 per person.

"Has there traditionally been this much support for school activities?"

No, I'm sure it's because they pretty much know what's going on. I was just thinking the other night - how many more people from the community have been employed in school since I've been in Ft. Yukon. Right now, we have one janitor who previously wasn't from the community, who is from the community now along with a helper. In addition we have a librarian, four bilingual teachers and Kutchin consultants who come in from time to time. In all, there must be 20 extra people that are in school that have never been in school before. This immediately drums up more interest. Generally we try to keep people informed about what's happening. Carolyn Peter is very good at this. I team teach with Carolyn and she does most of the stuff, really. She's really a super organizer. She can sit down and bang out a letter in two minutes and just cover the whole thing and keep people well informed.

"How many parents are you going to take on the trip?"

I don't know. It depends on whether people have money or not, but I'm sure we'll take about half a dozen parents.

"How much does that $6000 cover?"

It covers everybody, if everyone kicks in a $130 bucks too. That's $6000 we raised as a class.

We've also applied for a grant. We can go with the $6000 and eat dry meat. If we have to, we can travel on a pretty limited budget. I'm not saying we're going to eat dry meat for every meal. When we go to a town we're going to be able to put on a program for them for one thing. We'll put on a big slide show if we have to to get meals and other things, but if we can get our grant, we'll be able to eat really well and stay in motels and things like that.

"Where were you planning on staying?"

In the bus a lot of times. We're only planning on spending a few nights in motels. We have to be around the country in 30 days. There are a lot of things that haven't been ironed out by any means, so don't think this is all arranged. We have an itinerary and hope everything works out right. We're going to go, we just don't know how high our living is going to be. If the Ohio kids can't all come, they're going to give us their money too. They've raised quite a bit of money but they haven't raised anything like what we've raised.

"Where are you going in Ohio?"

The name of the town is Bedford, Ohio.

"How did the exchange begin?"

This guy just came through Ft. Yukon last summer, he was kayaking down the Yukon and he stopped off. Carolyn started talking to him and before they knew it, the writing exchange was set. From that it's just blossomed out.

When we reach Bedford, we'll be staying in the other kids homes. We're staying in Ohio for five days. We've got a concert planned, a trip to the museum and we're going to spend a day in Chicago. We have a fellow who's going to be a student teacher in our room and he's traveled all over the United States and South America. His name is Bill Black and he really knows the country. He's from Chicago, so when we get to Chicago, he'll really be able to shine.

"Have you looked at any other projects like this?"

Well, it's just everything off the top. We've made a game called "The Ohio Game". The kids have to shake the dice and the spaces are labeled from Seattle to Salt Lake City (that's our first trip and it takes two days) and you have to get a two before you can go to Salt Lake City. Then they can draw a card if they get to Salt Lake City and it tells them what they have to do.

We're going to make a language center and have a kid draw a card. This card will tell him where he has to write a letter. Then he has to write a letter asking about what it's like living at that location and get a road map from the state. He also has to write and ask what we might see of interest between the specific points on the map. It will get them into thinking about where they are going and what they can expect to see.

## II. IDEAS AND STRATEGIES

The following ideas and strategies were suggested by participants in the Athabascan Workshop. Most of the techniques and methods were brought out in conversation and then summarized for easier reading. This is by no means a comprehensive listing, but only meant to give the reader a good start or a direction to start involving more of the community in their schools.

OLD WOMAN
by Poldine Carlo
Fairbanks Native Association

They mention every now and then about going by Old Woman - you know that's between Unalakleet and Kaltag. I remember my Grandmother when she used to go over to Unalakleet for seal oil and reindeer meat by dog team. There's this Old Woman, it's a hill, and there's a little hill ahead of this thing that's humped over like an old woman's back. The story is that this old woman was coming over from the coast to the Yukon and she ran out of food on her way. She had a pack-sack on her back and when she finally got exhausted, she fell down, and her pack-sack fell over her. That's the little hill that's ahead of this big hill. Everytime my Grandmother used to go by, their belief was that they had to always bring some wood and some food. Just before they passed this Old Woman, they had to burn this food to her.

IDEAS AND STRATEGIES

1. Trade places with a student. Let him take the role as "teacher" to teach you and the class something he knows. This might include how to set a snare, do an Athabascan dance step, or relate a story.

2. Have a Science Fair. Send away for ribbons printed with your school name on them.

3. One school put together the bones of an animal. The local nurse's aide helped identify the bones and taught them the names of each.

4. Safety lessons are relevant: Gun, Boating, Snowmobiling, Fire, Frost-bite. What are the dangers in your community?

5. Bring in local health aides, artists, pilots, mechanics, to talk to the class.

6. Adapt traditional plays and programs to the local community by changing names and places.

7. Start a Camera Club or have photography in class. Students can learn about sequencing, tell stories in pictures, and keep records of when and where the pictures were taken.

8. Start a Junior Marksmanship Team. The National Guard Unit in your locality can possibly lend you rifles for this.

9. "Run - For - Your - Life." The 50 Miler Club can be started. Send for the President's Sports Awards packet (President's Council on Physical Fitness, Room 3030, Donahoe Building, 400 6th Street S.W., Washington, D. C. 20201) Parents often want to run too.

10. Do you have Boy Scouts or Girl Scouts in your community? Get information from: Boys Scouts of America, 1400 Gillam Way, Fairbanks, Alaska 99701.

11. Have a camp, either in the Summer or in the Fall. Invite parents to help, or just to go along. Pick berries and make jellies and syrups to sell when you get back to the village or town.

12. Have you tried the Discovery Method? The students have to ask the teacher questions to find out the answer. Only 20 questions may be asked and the teacher can only answer questions with a yes or no response.

13. Write about what you did or what you saw on a walk. The experience story can be added with pictures to make a chart or booklet of the year's activities.

14. Go for a walk. List all the sounds you hear. Can be done individually, in pairs, or in groups.

15. Make a log book of local bird sightings, record first sightings, tape bird calls, look for nesting sites, observe eating habits, etc.

16. Keep a daily log or journal. What have you learned after one week, one month, six months?

17. Start a school newspaper. Include mini-courses on journalism strategy, typing, and interviewing. Make it bilingual and include drawings.

18. Keep a dictionary of terms specific to the village or area with illustrations to go along. For example: babish, cache, arctic tern, raw mane, aurora borealis.

19. Students can compile information on different purposes for fire. Which wood is best for which purpose.

20. Students can compile a flora and fauna series. Illustrations appear with a brief description. This could be a bilingual activity.

21. Students can draw maps of the area with traplines, water holes, old village site, new village site, Native allotments, airstrip, berry patch, etc.

22. Students can make calendars that include village or area happenings. Dog races, breakup, temperature ranges, bird migrations, moose rutting, mosquito's appearance, fire fighting season can be noted as well as birthdays and celebrations specific to the village.

23. Students can write essays on what life was like 10-20-30-40 years ago in the village. They should be encouraged to talk to many village elders.

24. Students can do specific reports on past and present. Dog sleds - Past and Present. Canoes - Past and Present.

25. It is helpful to identify resource people for sharing by compiling card files on people with special interests and occupations. Encourage local residents to come into the school to help teach specific units.

26. Students can compile traditional games of the area and put in booklet or in card file.

27. Students can do an air traffic census. Keep track of arrivals, departures, mail, passengers, and freight. Also tally miles flown and gallons of gas consumed.

28. Mathematical records can be kept and tallied: village population, fuel oil used for heat and electricity, snow and rain fall, hunting yields, miles of trap line, dog sled trails, etc.

29. Encourage students to keep a record of traditional skills, i.e., hunting, trapping, moose hide tanning, beading, etc. Use parents and elders from the village as resource people.

30. Environmental Week - study your surrcundings closely. What kind of plant and animal life is in your community? What does man get from his environment? How else does the environment affect men? For example river erosion washing away land.

31. List plants used for medicine, used to eat and list other uses for plants.

32. Arrange to grow a school or village garden during the summer. Find out which plants will do best in your vicinity. Students and parents can collectively tend garden over the summer. Students can keep a journal or diary on happenings.

33. Teachers and student can raise pigs and chickens. They can even get into annual marketing of the products to the village or provide food for big potlatches.

34. Use local materials found in nature for artwork: pine cones, grasses, sand, pebbles and stones, drift wood, local clay, hide, birch bark, bones, and feathers.

35. Try ice and snow sculpture.

36. Try a village clean up contest. Give prizes for the biggest pile of trash. Can the trash be recycled in any way?

37. Encourage winter sports such as cross country skiing, snowshow races, ice skating and curling.

38. Subscribe to "The Anchorage Daily Times". You can clip out units on dog mushing. Plot out trails, map study skills. Find out what's going on in other parts of Alaska.

39. Study villages in same language and cultural areas -- see how they compare, or study a different cultural group -- either in Alaska or in another state.

40. Invite Alaskan "heros" to speak in the school, for example, invite George Attla or Carl Huntington to talk on dog racing.

41. List the names of Native leaders -- have student do some research on these people and write short bibliographies; put them all in a nice booklet.

42. Keep the community informed or if you have an idea for new "canned programs" that you think may not be acceptable to the community, talk about it to the parents informally, first then present it in final form to the once-a-month board meeting for their approval or rejection. Always try to get community support for school activities.

43. Make what you teach <u>connect</u> with things that the kids already know about.

## III. RESOURCES

The following materials were brought together by participants in the Athabascan Workshop and AEPIC staff members. The resources have been broken down into suggested categories, however this does not mean that they cannot serve dual purposes. Some of the Teacher's References may be utilized by high school students or simplified by the instructor so that elementary students can use them. Also, the teacher may enjoy reading over many of the Student Materials. There is no limitation, and the creative instructor can use these materials in varied ways.

### CHIEF'S SPELLING BEE
by Poldine Carlo
Fairbanks Native Association

Something that always stands out in my mind and which I often wish that we had a recorder for at that time, happened in the spring of the year, say in June. Nulato was a big place at that time. It was one of the biggest villages because it has been in existence for years because of the Russians. Then too, they had a wireless there and a hospital. The people used to come from as far away as Rampart and the Koyukuk River. The people all used to gather there for the big potlatch. I remember how the chief from each village would get up and give a speech. The words that they used were, in our Indian language, very high words. I'd only get about every other word of what he was saying. They would use a word that explained the whole thing. That's what they use in our Indian songs now. They'd use words where one word means a lot, but you know, it's short but means a lot. Like a high English word. So each chief would get up and make a speech and I remember how they used to just snap their fingers and just stomp and each village would have their turn. Then the one that did the best would be the one that stands up the last. It was like a spelling bee - one tried to out do the other.

## TEACHER REFERENCES


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Cultures in the North, A Multimedia Resource List: Sarah A. Isto. Alaska Educational Program for Intercultural Communication 1973. Available: AEPIC, Center for Northern Educational Research, University of Alaska, Fairbanks AK 99701

Curriculum Guide for Alaska Native Students. Alaska Methodist University Press. Anchorage, AK 1975. Available: Anchorage Borough Schools District, Instructional Materials Center, 2508 Blueberry, Anchorage, AK 99502

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Hunters of the Northern Forest: Designs for Survival Among the Alaska Kutchin. Richard K. Nelson. Chicago: University of Chicago Press. 1973. 339 pp. Available: University of Alaska Library, Fairbanks, AK 99701 or local bookstores

Ingalik Material Culture. Cornelius Osgood. New Haven: Yale University Press 1940. 500 pp. Available: University of Alaska Library, Fairbanks, AK 99701

Letters to Howard, An Interpretation of the Alaska Native Land Claims. Frederick Seagayuk Bigjim. Anchorage: Alaska Methodist University Press. 1974. Available: University of Alaska Library, Fairbanks, AK 99701 or local bookstores or AMU Press, Anchorage, AK 99504

Native/Non-Native Communication: Creating a Two-Way Flow. Bill Vaudrin. 1974 Available: Alaska Educational Program for Intercultural Communication, Center for Northern Educational Research, University of Alaska, Fairbanks, AK 99701

Producing the Duplicated School Newspaper (2nd Ed.) Iowa State University. Available: J. K. Hvistendahl, Iowa State University Press, Ames, Iowa 50010

Something Far More Meaningful: Suggested Methods for Teaching Alaska Native Students. Connie Katasse. Alaska Journal for Teachers of English. Fall issue 1974. Available: Alaska Educational Program for Intercultural Communication, Center for Northern Educational Research, University of Alaska, Fairbanks, AK

The SPICE Series. A series of 15 books full of supplemental ideas for teachers. Subjects range from Primary Language Arts to Math to Ecology. Available: Educational Service, Inc., P. O. Box 219, Stevensville, MI 49127

Subarctic Athapaskan Bibliography. June Helm. Iowa City: University of Iowa, 198 pp. Available: University of Alaska Library, Fairbanks, AK 99701

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The Athapaskans: Strangers of the North. National Museum of Man. 1974. Available: National Museum of Canada Marketing Services, Ottawa, Canda KIA 0M8 or, Caribou Hunting Kit, State Museum, Pouch FM, Juneau, AK 99811

The Sub-Arctic Athabascans: A Selected Annotated Bibliography. Art Hippler and John Wood. Institute of Social, Economic and Government Research 1974 Availabe: ISEGR, University of Alaska, Fairbanks, AK 99701

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At the Mouth of the Luckiest River. Arnold Griese. New York: Thomas Y. Crowell Co. 1973. 63 pp. Available: University of Alaska Library, Fairbanks, AK 99701, or local bookstores

Beaver Trapping. Charles Wolf. Fairbanks: Tanana Chiefs Conference. 1974. 30 pp. Illustrated. Available: Tanana Survival School, 102 Lacey Street, Fairbanks, AK 99701

Building a Dogsled. Marsha Million. Anchorage: Adult Literacy Laboratory (ALL), Anchorage Community College. 1974. 57 pp. Illustrated. Available: Anchorage Community College, 3211 Providence Drive, Anchorage, AK 99504

Indian - And Proud of It. League of Women Voters. P.O. Box 1974, Fairbanks, AK 99701

Making Snowshoes. Kathleen Lynch. Fairbanks: Tanana Chiefs Conference, Inc. 1974. 47 pp. Illustrated. Available: Tanana Survival School, 102 Lacey Street, Fairbanks, AK 99701

On the Edge of Nowhere. James Huntington in collaboration with Lawrence Elliot. New York: Crown Publishers. 1966. 183 pp. Available: University of Alaska Library, Fairbanks, AK 99701 or local bookstores

Son of Raven, Son of Deer. George Clutesi. Sidney, British Columbia: Gray's Publishing Ltd. 1967. 126 pp. Available: University of Alaska Library, Fairbanks, AK 99701

Tanaina Tales from Alaska. Bill Vaudrin. Norman: University of Oklahoma Press. 1969. 133 pp. Available: University of Alaska Library, Fairbanks, AK 99701 or local bookstores

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THEATA. 2 vols. Fairbanks: Student Orientation Services of the University of Alaska, 1973 and 1974. 92 and 133 pp. The books in this series are collection of essays by Alaska Native freshmen at the University of Alaska. Available: S.O.S., University of Alaska, Fairbanks, AK 99701 or local bookstore

## ET CETERA

### Audio Cassettes

Songs and Legends. A series of 700 audio cassette tapes. Available in 10 languages from 30 villages in Alaska. 1974. Catalog available from:

1. Anchorage Higher Education Consortium Library
   3211 Providence Drive
   Anchorage, AK 99504

2. State Operated Schools System
   Instructional Materials Center
   (If you are serviced by them)

3. Fairbanks North Star Borough Library
   901 First Avenue
   Fairbanks, AK 99701

4. Alaska State Library
   Pouch F
   Juneau, AK 99801

### Canadian Materials

Stories About Tendi. J.A. MacDiarmid. Northwest Territories: Curriculum Division, Department of Education. 1971. Illustrated. A series of several books with approximately 20 pp. per book. Written in both Dogrib (Athabascan) and English, plus a kit containing cassette tapes and film-strips in Dogrib and English. Stories about an Athabascan boy. Purchase through: Mc Graw Hill, Ryerson Ltd., 330 Progress Avenue, Scarborough, Ontario, Canada J1P 2Z5 Teachers' Handbook. Elementary.

Stories About Johnny. J.A. MacDiarmid . Northwest Territories: Curriculum Division, Department of Education. 1971. Illustrated. A series of nine books. For details, and where to purchase, see above, Stories About Tendi.

Dogrib Legends. J.A. MacDiarmid . Northwest Territories: Curriculum Division, Department of Education. n.d. A series of six books. For details, and where to purchase, see above, Stories About Tendi.

## "Canned" Programs

Beginning Journalism (forthcoming). John Ullmann, c/o Journalism Department, University of Alaska, Fairbanks, Alaska 99701

Boy Scouts. George Brennen, 1400 Cilliam Way, Fairbanks, Alaska 99701

Gun Safety- National Rifle Association. Department of Fish and Game, 1300 College Road, Fairbanks, Alaska 99701

Photography Curriculum. 4-H Program, Cooperative Extension, Fairbanks, Alaska 99701. Books on photography c/o Ray Morgan

Presidents Sports Award. Ask for information program from President's Sports Award, Box 129, Radio City Station, New York, N.Y. 10019

## Films

Caribou Hunters. National Film Board of Canada. 17 minutes. Color. Comes as part of the Caribou Hunting Kit, available from the Alaska State Museum, Pouch F, Juneau, Alaska 99811

Caribou of North Canada. Mc Millian Films, Inc. Comes as part of the Caribou Hunting Kit, available from the Alaska State Museum, Pouch F, Juneau, Alaska 99811

The Lake Man. National Film Board of Canada. 27 minutes. B/W. Available: National Film Board of Canada, 1251 Avenue of the Americas, 16th. floor, New York, N.Y. 10020

The Longer Trail. National Film Board of Canada. 30 minutes. B/W. Available: National Film Board of Canada, 1251 Avenue of the Americas, 16th. floor, New York, N.Y. 10020

The People at Dipper. National Film Board of Canada. 18 minutes. Color. Available: National Film Board of Canada, 1251 Avenue of the Americas, 16th. floor, New York, N.Y. 10020

Ronnie. National Film Board of Canada. 20 minutes. Color. Available: National Film Board of Canada, 1251 Avenue of the Americas, 16th. floor, New York, N.Y. 10020

Indian Snowshoes. National Film Board of Canada. 32 frames. Color. Available: National Film Board of Canada, 1251 Avenue of the Americas, 16th. floor, New York, N.Y. 10020

Athabascan Art - Where Two Rivers Meet. 20 minutes. Color. Available: University of Alaska Film Library, Fairbanks, Alaska 99701

Films, (cont'd)

Indian Forever?. Norwood Films. 20 minutes. Color. Available: Norwood Films, Box 1984, Wheaton Post Office, Silver Spring, Md. 20902

Kits

Athabascan Caribou Hunting Kit. Alaska State Museum, Pouch F, Juneau, Alaska 99811

Athapaskan Beadwork Kit. Large color photographs. Available: University of Alaska Museum, Fairbanks, Alaska 99701

Dechinta - In the Bush. Photograph series and teacher's guide. Northwest Territories, Department of Education. Available: McGraw-Hill, Ryerson Ltd., 330 Progress Avenue, Scarborough, Ontario, Canada, MIP 225.

Flora and Fauna of the North. Northwest Territories, Department of Education. Available: McGraw-Hill, Ryerson Ltd., 330 Progress Avenue, Scarborough, Ontario, Canada, MIP 225

Native Peoples & Languages of Alaska (A Map). Alaska Native Language Center. Available: ANLC, Center for Northern Educational Research, University of Alaska, Fairbanks, Alaska 99701

Log Cabin Tapes and Materials. How to build a cabin; includes all the steps. A series of 20 videocassettes and materials, 30 minutes each. Cost is $5 per person for materials. Available: Bob Carlson, Cooperative Extension Service, University of Alaska, Fairbanks, Alaska 99701

Newspapers

River Times. Monthly newsletter. Fairbanks Native Community Center, 102 Lacey Street, Fairbanks, Alaska 99701

Tundra Times. Box 1287, Fairbanks, Alaska 99701. $10/year or $8/9 months

Records

Kutchin Music: Charlie Peter, fiddler. Folkways Records and Service Corporation. 33 1/3 RPM. Available: Gwitchen Zhee Corporation Store, Fort Yukon, Alaska 99740. $8.95

## Video Tapes

Building a Birch Bark Canoe. 20 minutes
Fish Wheel. 15 minutes
Fishing on the Yukon. 20 minutes
Moose Hide Tanning. 8 minutes
Videocassettes, 3/4" color video tapes, Available: Tanana Survival School, 102 Lacey Street, Fairbanks, Alaska 99701

## Sources of Bilingual Materials

Alaska Native Education Board, Inc.
4510 International Airport Road
Anchorage, Alaska 99502
Phone: 279-8556

Alaska State Operated School System
Bilingual Education Department
650 International Airport Road
Anchorage, Alaska 99502
Phone: 274-1645

Summer Institute of Linguistics
Box 1028
Fairbanks, Alaska 99707
Phone: 452-3934

Alaska Native Language Center
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Fairbanks, Alaska 99701
Phone: 479-7180

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## X-CED MATERIALS

The Cross-Cultural Educational Development Program (X-CED) has, over the past five years, accumulated a large number of books in its libraries. Some of these may be appropriate for use in village schools in the Interior. It must be stated, however, that the program is not in the business of lending books; these were purchased for the use of students in the program, who remain the first priority. Under certain circumstances, books may be loaned if the appropriate field coordinator permits. A complete set of X-CED books and articles should exist at each field center - Ft. Yukon, Tanana, and Fairbanks - in the Athapascan area. The following is a hastily compiled, imcomplete list of some of the books that may be of use to teachers.

1. Athapaskan Adaptations. Van Stone
2. Book of Indian Life Crafts. O. Norbeck
3. Catalog of Free Teaching Materials. G. Salisbury
4. Change for Children. Kaplan
5. The Child and The Curriculum. Dewey
6. Curriculum Development. Taba
7. Development Through Drama. Way
8. Eskimo and Indian Values and Motivation for Education in Three Selected Alaskan Villages. Ray

9. Games to Improve Your Children's English. Goodard & Hurwitz
10. House Made of Dawn. Momaday
11. Hunters of the Northern Forest. Nelson
12. Indians in the City. Nagler
13. Indoor and Outdoor Games. William Bentley
14. Lessons: Biological Science, Physical Science, Earth Science. Sund, Tillery, and Trowbridge
15. Linking Home and Schools. M. Craft
16. Man: A Course of Study (sample set)
17. Modern North Games, Activities, and Puzzles. M. Thomason
18. Navajo. Kluckholm & Leighton
19. Navajo Filmakers. Worth & Adain, Journal of the American Indian
20. New Priorities in the Curriculum. Berman
21. Newspaper in the Classroom. Abbott
22. Outdoor Education. Mand
23. Outdoor Education and Curriculum. Holtzer
24. A Pictorial History of the American Indian. La Farge
25. Science Experiments in the Primary Grades. R. Reed
26. Teaching Strategies for the Culturally Disadvantaged. Taba & Elkins
27. Ten Minute Field Trips. Kohl
28. There is My People Sleeping. Stump
29. The Understudied Curriculum. Overly
30. The Way to the Rainy Mountain. Momaday

For more information, contact:

Ray Barnhardt, University of Alaska, Fairbanks, Alaska 99701 479-7694
Larry Shafer, Box 177, Ft. Yukon, Alaska 99750 662-2348
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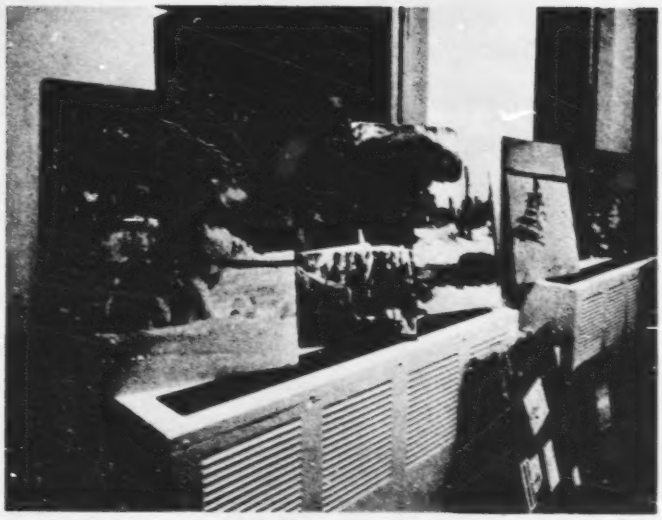
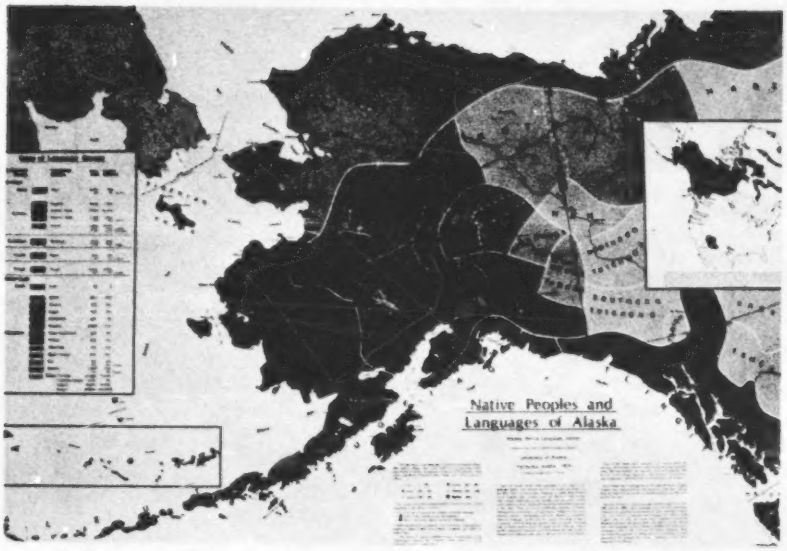


Students at Beaver display the Athabascan costumes they made for the graduation ceremony. (Top)

Large color photos (Dechinta Series) show life as it is in the Canadian sub-Arctic. (Middle)

Elsie Pitka holds up a wall hanging from the caribou migration game included in the State Museum Caribou Hunting Kit. (Bottom)



The recently completed linguistic map entitled Native Peoples and Languages of Alaska. Now available from ANLC/CNER. (Top)

Caribou Hunting Kit. A traveling exhibit available through the Alaska State Museum/Alaska Multi Media Education Program (AME). (Middle)

A variety of Athabascan multi-media materials, including some from Canada are displayed. (Bottom)